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THE
Jewish Expositor,

AND

FRIEND OF ISRAEL.

APRIL, 1821.

DISCOURSE AT THE BAPTISM OF
RABBI JUDAH MONIS.

DELIVERED BY HIMSELF.

[Continued from p. 96.]

5thly, THE fifth argument they allege to establish their opinion is, That when the Messiah shall come, and for evermore after his coming, till the world's end, there shall be a general and universal peace all over the world. This they prove out of Isa. ii. 4. which runs thus, "And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." And they argue thus, Since a general and everlasting peace is promised by the prophet in this place, to be in the time of the Messiah, the contrary of which we daily see, (that not only the wars are not ceased since Christ's coming, but on the contrary, they have increased daily, not

only with the ordinary way of fighting that was in use in those days, but even with a new invention of fire arms, never heard before a few hundred years ago,) therefore (they say) if all the arguments could be answered, this is unanswerable, because the words are plain, i. e. "Nation shall not lift up sword against nation, neither shall they learn war any more." Ergo, The Messiah is not come as yet. To this I answer,

I know some to avoid this argument, would have the prophet speak here of that inward peace of conscience, that every good Christian enjoys that follows the laws of Christ: which peace is an everlasting peace. Some understand this place for that eternal peace that shall be in the church after the Jews and Gentiles shall be brought together under one Shepherd and Bishop of souls; and that then (and not before) this prophecy shall be fulfilled. Some would have this prophecy to be already fulfilled in that ge-

neral and universal peace that was through the whole world in Augustus' time, as we read in Luke ii. 1, "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed." This last opinion I am apt to think, is what the prophet meant in this place. But the Jewish rabbins are very stiff in denying of it, alleging the words, "Neither shall they learn war any more." And though this seems the strongest argument they have against Christ's coming, and seems to have the best face and colour to uphold their opinion, I design, in a few minutes' time, to show the rottenness of it, hoping if they will seriously consider it, they will all come and look on him, whom (with their inward jars and contentions) they have pierced.

I say then, that God by his prophet never intended, that after the coming of Christ, a perpetual peace shall be in the world, because if he had so intended, we should all live in peace and tranquillity, since he is come, and being the contrary we daily see and feel; ergo, we may certainly conclude, that he never meant so.

But the true and genuine meaning of this prophecy is, God declares that at Christ's coming, so long as he was upon earth bodily, and no longer, the world should enjoy peace. And this for two reasons; First, To show that he was the King of kings, and therefore so long as he was upon earth, none should be so daring as to take up arms one against another, seeing their Lord and King was upon earth. And, Secondly, Because after his death, not only his enemies, but even those that

are true-hearted Christians so long as they are in this world, are liable to fall under a great many temptations, and be left of God for a while, (for reasons to him only reserved) and so swerve from that temper and way of peace that Christ their Lord and Master had dictated to them.

Now according to this prophetic prediction, the thing came to pass just exactly as he foretold it, because so long as Christ was upon earth personally, we read of a general and universal peace that was through the world in Augustus' reign, and after his death, the wars began to break out again as it was formerly, not only between one nation and another, but even among Christians themselves.

It is not worth their while to argue from the words, "Neither shall they learn war any more," any thing to disprove the veracity of this interpretation, because that word which they and other interpreters translated *more*, in the original is *Enod*, which word, although sometimes it is understood *more*, or, *for ever*, this is very seldom, and for the most part, it is to be understood *for a little while*. To prove this, it is only requisite to persuade them to read with attention the xxxvth chapter of Genesis, and the 10th verse, and there they will find that God said to Jacob, that his name should not be called Jacob any *more*, but Israel should be his name; which word *more*, in the original is *Enod*, and yet we find he is called in the very same chapter, Jacob again, eight times, besides infinite other times elsewhere. And in case this proof will not satisfy them, they may go and read what that famous rabbi David Kimchi says, in his

Dictionary, called *Sherashim*, who when he expounds the word *Enod*, says the following words, "Sometimes this word *more*, is to be understood for a *little while*. Prov. xxxi. 7. "Let him drink and forget his poverty, and remember his misery *no more*," it is not to be understood *for ever*, but while the wine is within him, &c."

And now, since Christ is already come, and yet war is not ceased from the Christian world, (at least) we may certainly conclude, that this word *more*, in this place, is to be understood for a *little while*, as it came to pass, i. e. in that only while that Christ was upon earth. So let them leave off railing, and conclude that the Messiah is already come, although the war is not yet ceased.

As to the Sixth, Seventh, and Eighth arguments, which they bring to support their unbelief, which are,

6thly, That the Messiah was to come at the end of the world. The

7th, That the mountain which the house of the Lord was built upon, is to grow miraculously above all the mountains and hills of the world. And the

8th, That all the nations of the world without exception shall acknowledge the Messiah, when he shall come, for the true Christ, promised by the prophets.

Seeing they are all grounded upon Isaiah ii. 2. I shall handle them together.

The verse runs thus, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

Now they argue thus, Since we

see that your Christ is come above 1700 years ago, and the mountain of the Lord's house never grew so as to be higher than it was before his coming; neither do all the nations in general, without exception, acknowledge him to be the true Messiah. Ergo, He is not that Messiah which was predicted by the prophets. To these I answer,

To the Sixth, Although sometimes this phrase, *in the latter days*, I do grant, is to be understood of the end of the world, as they say, nevertheless, this very expression, signifieth sometimes the time when the thing which is prophesied shall come to pass, although it be a few years after. This may be made to appear, if we read Jer. xlix. 39. where it is said, "But it shall come to pass in the latter days, that I will bring the captivity of Elam, saith the Lord." Which end of days, although it is expressed with the same phrase, yet the thing came to pass a few years after, i. e. in the time of Cyrus king of Persia, and not at the end of the world; as we read in Ezra i. 1. And so this place is not to be understood at the end of the world, as the modern Jewish rabbins say, but only the time when Christ was to come. This exposition is so certain, that their own authors, even that famous rabbi David Kimchi, expounding the same text, understood it so also; his words are as following, "Every place where it is said, In the last days, is to be understood, the time of the Messiah." It is not worth their while to argue and say as they do, viz. That although said expression sometimes signifieth as I said, yet in this place it is to be understood as they say, even that he is to come at the end of

the world, because it may be made to appear at any time and place, that the Messiah was not to come at the end of the world, as they say, either by the Scriptures, or by their own authors.

By the Scriptures, in the fulfilment of the time that the prophet Daniel prescribed, viz. the Messiah was to come at the time that the seventy prophetic weeks was ended. And if we could be certain when these seventy weeks begun, it could be demonstrated and plainly made to appear, that Christ came just exactly at the time appointed.

By their own authors, I find in the Talmud *Massecheth Sanhedrin*, chap. *Peleck*, a famous description when the Messiah was to come, which deserves to be engraven and kept for a monument to all ages. The words are as following, "It was read in the house or school of Elijah, Six thousand years the world shall last; two thousand years shall be void; (i. e. without law) two thousand years with law, and two thousand years shall be the days of the Messiah." So that according to their own reckoning, the Messiah must have been come 1482 years ago, and, therefore, these *latter days* are not to be understood, At the end of the world, but the time when the Messiah was to come.

Upon this last quotation, the Jewish rabbins argue thus, Although said sentence is so as I say, yet there are these words at the end of it, "And for our great sins there have passed from them all those that have passed." Which words imply, (they say) that although the Messiah was to come at the beginning of the fifth thousand, this was to be understood in case we were good, but

not if we were great sinners. To this I answer,

That these last words which they pretend belong to the sentence, are forged and spurious, and were added to the sentence, after they saw that our Lord Jesus Christ was manifestly pointed forth by this prediction, and because he came at the time appointed by it, and they would not own him; with their corrupt affections towards Christianity, made the addition of these words to it, to cover with some colour, the stiffness of their necks. This I prove with two very probable reasons,

First, Because if we examine the sentence from the beginning to the end, where they will have it finished, we shall find it is composed of two languages; the first from the beginning till where I ended is nothing but Jerusalem tongue, and the latter part, i. e. that addition which they would have belong to it, is nothing but pure Hebrew phrase, (such as Moses himself could hardly make better,) wherefore I cannot but think that they are forged words as I said, because in all the Jerusalem Talmud, I do not remember that any one sentence is there expressed in two different tongues, i. e. two thirds in one, and the rest in another, as this would be if I grant to them what they falsely would have it be; and in case they should charge me with want of charity, for charging them with what I cannot prove fairly, i. e. with showing them the original, but upon suspicion only, I say,

Secondly, That these words were spurious and forged. Because if we examine the time and place, when this sentence was said, we shall find, that I do not wrong them, in charging

them with falsifying of it. N. B.

This prediction was said at the house or school of Elijah, who was a rabbi of that name, that flourished according to the calculation of times, made by their own authors, as we find in the book called *Seder Gnolaum*, above 400 years before Christ's coming, a little after the building of the second temple, and in the city of Babel. Now, how could the said sentence or prediction be delivered with these words, "And for our sins," &c. at the end of it, so long as the time was not yet come? (much less past) and therefore we may certainly conclude these words were added to the sentence, although we cannot produce the first original.

Now, to avoid such censures and reflections as commonly are made by persons upon those that dissent from them, I will quote one passage more, very remarkable, wherein any body may plainly discover, that according to the traditions received among the Jewish nation, a great many hundred years before Christ's coming, the Messiah was to come at the time he did, and not before or after. And I purposely design not to criticise upon said tradition, but only repeat it, and calculate the time.

The Talmud, *Massechet Sanhedrim*, chap. xi. p. 98, says thus, "Rabbi Malai, in the name of rabbi Eleazer, the son of rabbi Simeon, said, The Son of David (i. e. the Messiah) shall not come till the power of the judges and officers shall be taken away from Israel," as it is written, Isaiah i. 26. "And I will restore thy judges as at the first." This tradition we find exactly came to pass at the time when our Lord and Saviour came.

Thus, the Jewish nation did count in the 9th day of the last month, Ab, (i. e. 22d of July) 1653 years since the destruction of the second temple. And the Talmud, *Massechet Gnaubodan Zaurau*, chap. i. p. 8, says, that "Forty years before the destruction of the second temple, the power of judging was taken away from the Sanhedrim." And in Luke iii. 23, it is said, that Jesus Christ was about thirty years of age, i. e. at his baptism, that being the time that God began to manifest his power with the descending of the Holy Ghost upon him. Now the addition of these three periods of time makes the sum of 1722 years, as we say, exactly with the allowing of a year for the broken parts of the time, i. e. Christ was not being thirty years complete; but as the verse says, "About thirty years," and in likelihood the power of the Sanhedrin did not depart from Israel immediately after the forty years were expired, but thereabouts. And so we may very well conclude, from the aforesaid quotations, that these words, "In the last days," are to be understood at the time when Christ came, and not at the end of the world, as the modern Jewish rabbies will have it be.

To the Seventh, "That the mountain of the Lord's house, i. e. the mountain upon which the house of the Lord was built, is to grow miraculously higher than all the mountains and hills in the world, at the time of the Messiah, where they draw a consequence, that since this thing never happened, ergo, the Messiah is not come;" I answer,

That although I have no mind to infringe my Christian charity yet I cannot help for my life, but

think they are turned fools; because how can any body in the world (except he be deprived of common understanding) make such an argument as this is, and not only argue, but believe that ever such a thing would ever come to pass. I am really ashamed to rehearse such things, from men that are so mightily conceited of themselves as the modern rabbins are, in that they should be filled with such notions, on purpose to maintain a falsehood; and if they should wait to be converted to the Messiah that is already come, or for the Messiah to come, till such a thing shall come to pass literally, I do verily believe that neither they, nor their children after them, till the world's end, will ever see that day, and be converted. (God forbid.)

But this *mountain* is that very same *stone* which was cut out without hands, and became a great *mountain*, spoken of in Daniel ii. 34, 35. "Thou sawest till that a *stone* was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them; and the *stone* that smote the image became a great *mountain*, and filled the whole earth." Which all expositors (that I know of) Jews and Christians, understand for the Messiah.

This *mountain* or this *Christ*, is that very same which the prophet speaks of here, and says, that the church (which is called the house of the Lord) shall be built upon the top of the moun-

tains, and exalted above the hills, i. e. "Far above all principality and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come," Ephes. i. 21.

This is the true meaning of this place, and not that the mountain shall raise up, as some of their modern rabbins say now, contrary to what their predecessors said in former days; Rabbi David Kimchi, (although he was not one of the best affectioned to the Christian religion, as is well known to all those that are acquainted with his writings,) as a man of sense, understood it otherwise. His words are as following, upon Micah iv. 1. "But in the last days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and he shall be exalted, &c." 'The meaning of being established and exalted, is not that the mountain shall be higher (bodily) than it was before, but that the nations shall exalt him, and honour him, and come to worship the name of the Lord in it.'

And now since we saw this punctually fulfilled against all the oppositions that could be made in the establishment of Christ's church, let us conclude, that the Messiah is already come, and that he is the only king and sovereign of all creatures, either terrestrial or celestial whatsoever.

To the Eighth argument, That because all the nations of the world, without exception, do not acknowledge the Messiah, according to those words, "And all nations shall flow into it," therefore Christ is not the Messiah promised. I answer,

That although sometimes the

particle *koll*, signifieth *all*, it nevertheless, a great many times, signifieth *a part of the whole*, and so rabbin David Kimchi, in his book called *Sherashim*, in the root *kaulaul*, says the following words, "And sometimes this particle *all*, denotes part of the whole, e. g. "And all countries came into Egypt to buy corn, &c." Gen. xli. 57. And we cannot suppose that all the world, or all the countries, came to Egypt to buy corn, but some of them only.

A great many more instances I might bring to prove my assertion, but because I know the wise men among them do own it, I shall wave it, concluding, that although in this place the prophet says, that "All the nations shall flow into it;" he means not *all*, without exception, as the Jewish nation do suppose, but some only. And it is as much as if he had said, "And some of the nations shall flow into it." But as to this exposition, I expect they will argue thus. Namely,

It is true that the word *koll* sometimes signifieth *a part of the whole*, as I said, but since the same word sometimes signifieth *all*, the meaning of this place is not to be understood as I said, but as they say. And therefore, &c. To this I answer,

That the particle *koll*, in this place, precisely must be understood as I said, and not as they say, because when the prophet, Micah iv. 1, prophesieth this very same thing, he says the same that the prophet Isaiah does, except the word *koll*, *all*, viz. "And people shall flow into it;" and not "All the people," to teach us, that not all the world shall ever come to the knowledge of the Lord Jesus Christ, but some

of each nation only. This we see daily accomplished.

For although the church hath increased into a great multitude, and the name of Jesus Christ has been carried through the whole world, and a great many nations are converted from Paganism, and have bowed their knees to the Lord of glory, i. e. submitting their obedience to his most holy will and pleasure, yet, according to Mr. Tavernier's computation, lib. 2. chap. viii. p. 60. If we should divide the people of the world into thirty parts, we should find that Christians (not Protestants only, but even of all sorts of sects and persuasions) do make five parts only; the Mahometans six; and the heathens, idolaters, nineteen.—Which plainly shows, "that although many be called, few are chosen, because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." Let us then conclude these three points with a recapitulation of the true and orthodox meaning of this prophecy which is as follows,

"And it shall come to pass in the last days, i. e. in the days of the Messiah, that the mountain of the Lord's house, i. e. the church of the Lord which is founded and established upon a stone or a rock, that was cut out without hands, and became a great mountain; shall be established in the top of the mountains, and shall be exalted above the hills, i. e. flourish and increase, overcoming all oppositions against her. And all nations shall flow unto it, i. e. some nations, or some of each nation, a remnant of each, shall come and submit themselves to the laws and ordinances of Christ their Redeemer."

The Ninth and last argument they bring to prove the Messiah is yet to come is, That Christ at his coming shall not abrogate any thing of the law of Moses, but the said law (not only the Moral but even the Ceremonial) shall be kept till the world's end. And since we see, that by the coming of your Christ, not only all the ceremonial part is abolished, but even some of the moral also, (as the keeping of the Sabbath) ergo, He is not the true Messiah promised by the prophets. This fond opinion they ground upon Isaiah lix. 20, 21. which runs thus, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, says the Lord. As for me, this is my covenant with them, says the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, says the Lord, from henceforth and for ever." To this I answer,

First, If we understand this prophecy literally, it speaks nothing concerning the Messiah, but only of the Redeemer that was to deliver them from the captivity of Babylon, and Cyrus king of Persia, is questionless, the Redeemer here intended, as we read, Ezra i. 1.

But, Secondly, If we understand this place typically, I am prompt to think it makes more for our side than their's: and the covenant here mentioned, is the very same that the prophet (Jer. xxxi. 31—33.) speaks of. And this new covenant that the Messiah was to establish at his coming, is that which the prophet Isaiah says in this place, shall not de-

part from the church, which is that very seed spoken of in chapter liii. 10. "He (Christ) shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." And since this was to be a *law* and a *covenant* (which words are, in the Old Testament, synonymous terms, as we read, that the very decalogue which is called a *law* in Deut. iv. 4. is called a *covenant* in Exodus xxxiv. 28.) made with Christ's people, according to his holy will and pleasure; the expressions are with the affix of the second person masculine singular, i. e. "My Spirit that is upon thee," that is, upon Christ; and it is as much as if it had been plainly said, that the Word and Spirit should never depart from him, nor from his holy seed after him, but should continue for ever, till the end of the world, and that the old covenant made with them in Moses's time should be abolished, as the apostle to the Hebrews, viii. 13. observes, when he says, "And in that he saith a new covenant, he hath made the first old, now that which decayeth and waxeth old is ready to vanish away." This is the true and genuine meaning of these prophecies, and not (as they falsely suppose) i. e. that the Messiah should not abrogate the law of Moses. This is not our opinion only, but even their own authors and expositors understood it so also. And because I am not willing to be too prolix, as I could, if I had a mind to explain Isaiah xlii. 7. and xlix. 9. and I know that a quotation of one of their rabbins (to the most part of them) is of more authority than the written word, I will allege one, of sundry that I could, and then conclude.

In that ancient and famous book of their's, called *Medrash Koelleth*, upon the last word of Ecclesiastes xi. are the following words, "Vanity; the law which a man learns in this world, (i. e. before the coming of the Messiah) is vanity, in comparison of the Messiah's law." This sentence plainly shows two very remarkable things; 1st. That there should be two laws, one before Christ's coming, and another after. And, 2dly, That the law before his coming is nothing but a mere shadow and vanity, in comparison of the law that was to be in the church of God after his coming: and this is the very same thing that the great apostle Paul saith to the Colossians, chap. ii. 16, 17. "Let no man therefore judge you in meats or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ."

As for the other part of the argument, in which they suppose that since Christ's coming, the fourth Commandment is abolished, I shall not meddle with it at this time, because (besides that it has been answered by sundry learned divines at large, before now) it would take me a great deal of time in handling of it, with all the branches belonging thereunto.

Therefore, since I have answered in full, and as short as I could, the principal arguments that I can remember the Jewish nation do bring to invalidate the veracity of our Christian religion; let us draw to a conclusion, saying with the Psalmist, "I believed, therefore have I spoken, I was greatly afflicted." It is the opinion of the best expositors, that king

David, in composing this psalm, aimed not only a solemn thanksgiving to God for his great and glorious deliverance from grievous and dangerous calamities that he had been under, but also from great perplexities and terrors of mind, arising upon him from the deep sense of God's displeasure towards unbelievers. Now it seems to me, that this godly king, having with serious consideration pondered the great and manifold goodness of God towards sinners from the beginning, in finding out a way to deliver them from the wrath which was to come, i. e. in sending in the fulness of time, his only dear and beloved Son into this world, out of his own loins, according to the flesh, not only to suffer, but even to die for their sins and transgressions, on purpose to reconcile the world of mankind to God, I say, after the mediation of God's love, and likewise the poor and miserable condition of unbelievers in general, and of the Jewish nation in particular, he broke forth with these notable words; "I believed, therefore have I spoken; I was greatly afflicted." If so, let us believe and be fully persuaded that Jesus Christ of Nazareth is the only Son of the living God, and the true and only Messiah prophesied of by the prophets from the beginning, who came in the fulness of time, according to the promises, for the salvation of all those sinners that believe in him, that he died and suffered for our sins, and rose for our justification, and is set down at the right hand of God the Father, making intercession for us; from whence he shall come to judge the quick and the dead. If you with sincerity believe this which I do solemnly declare and profess

(before God, his holy angels, and all this congregation) to be my only belief, in which I hope to be saved; then we have a sure foundation and an everlasting basis that can never be moved, and living according to this belief, i. e. obeying Christ's laws and ordinances, which I purposely do design, with God's help, to follow from henceforth, we may be sure to obtain through God's free grace, the everlasting life in the world which is to come; world without end. Amen.

THE PATRIARCHAL AND CHRISTIAN SABBATH CELEBRATED ON THE SAME DAY OF THE WEEK.

IN the present controversy with the Jews, they urge our observance of the Sabbath day on Sunday, as a proof that we set aside not only the law of Moses, but the authority of the patriarchal dispensation; and that we have no command to do so in the New Testament. It is hoped that an answer may be given to this objection by proving the truth of the following proposition, viz. The patriarchs observed the Sabbath on the same day of the week that we do, namely, Sunday, and it was altered to Saturday as a memorial of the deliverance of the Israelites from Egypt.

Exod. xx. 11. and xxxi. 17.*
order the observance of the se-

venth day in remembrance of the creation; Deut. v. 15. enjoins it in remembrance of the deliverance from Egypt, without any reference to the creation. If the Israelites had left Egypt on the day which had previously been observed as the Sabbath, in remembrance of the creation, we might conclude that this passage contained an additional reason for the observance of this same day—but if they left Egypt on the day before the usual Sabbath, then it can be viewed in no other light than as an injunction to observe their Sabbath on a different day, and for a different reason. That the Israelites left Egypt on the day before the Sabbath is thus proved; they arrived at the wilderness of Sin on the fifteenth day of the second month, Exod. xvi. 1. the sixth day from that day, was the day before the Sabbath, ver. 5. and 23, and the twentieth day of the month; consequently, the twenty-first was the Sabbath, and the twenty-second was the day after the Sabbath; if we reckon back, we shall find that the fifteenth, the eighth, and the first days of this month were also the days after the Sabbath, and so that the thirtieth and last day of the preceding month Abib, which is called the first month, was the Sabbath day; and consequently, the twenty-ninth, twenty-second, and fifteenth days of this month were the days before the Sabbath, but the fifteenth was the day on which the Israelites

* The reader ought to have his Bible at hand, and consult each text referred to, in order to understand the arguments.

left Egypt, Numb. xxxiii. 3.
Q. E. D.

Further, God calls the Sabbath a sign between him and Israel, Ezek. xx. 12. 20. This is true only of the legal Sabbaths, so that there must have been some distinction between them and the patriarchal Sabbaths, in consequence of which they were thus made a sign; but we know of no distinction, except that which made the legal Sabbath a memorial of the Exodus; had not the day been altered, this would have been no distinction, for it would, in such a case, be only an additional, but not a distinct reason for hallowing the seventh day.

Now, if the Sabbath was altered on grounds which related exclusively to the Jews, there was every reason, even without an express command, for its reverting to the original day, when on that day the creation was finished, and the Saviour of mankind arose from the dead.

To the above reasoning it may be objected, that the sixth day, Exodus xvi. 5. does not mean the sixth day by current reckoning, but the sixth day of the week, so that the assumption of the day before the Sabbath, being the sixth day from that on which the manna was promised, is unfounded and unwarranted.

The account of the proceedings during the interval between the fifteenth day of the second month, and the sixth day, over-

throws the objection; because we find that six days, and no more, were occupied by the transactions recorded. In the first of these six days, manna was promised; ver. 4—13. on the second day, the manna was received and gathered; verse 14—19. on the third day it was discovered that it had been kept until morning; ver. 20, 21. the people are said to have gathered it every morning, (Hebrew, Morning by morning) which implies the exercise of at least two days, so that it accounts for the operations of the fourth and fifth days; and then in ver. 22. comes the sixth day. Thus we find, that from the day on which manna was promised, until the day on which a double portion was gathered, exactly six days were consumed, therefore the assumption objected to is well founded.

Another objection may be urged, from the Sabbath being called the first day of the week, whereas the patriarchal Sabbath was the last.

It is true that with respect to the days employed in the creation the Sabbath was the last, yet with the respect to Adam it was the first; and as it was the first entire day of his existence, it was natural for him and his posterity, to make it the commencement of their calculation of time: we may further observe, that as the Sabbath is called the first day of the week, only in the New Testament, so it is reasonable to conclude that it was thus

denominated, with reference to the Jewish calculation, and not with reference to the days of the creation.

G. II.

OBSERVATIONS
ON THEPROPHECIES RELATING TO THE
RESTORATION OF THE JEWS.

To the Editors of the Jewish Expōsitor.

Gentlemen,

IN confirmation of the sentiments of your correspondent C. W. on the Literal Restoration of Israel and Judah, I shall send you from time to time some extracts from the work of the late learned Joseph Eyre, on the Prophecies relating to that subject. It is a book not much known, but containing many things well worthy of notice. I now send you his Introductory Dissertation, which deserves an attentive perusal.

I am, &c.

VIGIL.

INTRODUCTORY DISSERTATION.

THE prophecies of the Old Testament seem to have been less studied, and more misunderstood, than any other part of the sacred writings; and indeed this is nothing more than what might have been expected from the very nature of them. *Prophecies*, by which I here mean *predictions of things future*, are for the most part expressed in obscure terms, or set forth in an allegorical manner in visions, by visible representations of beasts, birds, &c. It is no wonder therefore, that such prophe-

cies as relate to events yet future, should be either not understood at all, or misinterpreted.

In the first ages of Christianity, they who attempted any explication of the sacred prophecies, confined themselves chiefly to such as seemed to them to relate to the *first coming* of our *Lord and Saviour*, and to the calling of the Gentiles, which began to be accomplished in those days. As to the rest of the predictions, which are by far the greater part, they either passed them by, or applied them in an allegorical way to the events abovementioned, or to the state of the Christian church at that time. Nor are these their misapplications to be wondered at, as the obscurity of many of the Scripture prophecies seems to have been designed on purpose, that they should not be generally understood, till at, or near, the times of their accomplishment. After the first ages, when the church, by an accession of wealth and power, was so corrupted as to mind little else but the enriching itself, to the neglect of Scriptural studies in general, it is not strange the study of the prophecies should be discouraged and almost wholly neglected; for which also another reason may be given, viz. that those few who applied themselves to the explication of them, during this long continued ecclesiastical tyranny, seldom failed to find in them some predictions of the gross

errors and superstitions which were promoted and upheld by their ecclesiastical superiors. Upon these accounts it is, that, during the papal tyranny, we have so very few, and those erroneous explications of the Scripture Prophecies in general. But when the Reformation began to take place, and the sacred Scripture, which had been long shut up from the people, was again laid open for the perusal of all Christians, the study of the prophetic parts began to revive, and some very considerable advances were made toward a right understanding of them. Many of them were with great judgment proved to be already accomplished, and the events to which they related pointed out, and also probable conjectures advanced concerning some of those which are yet future. Amongst those who have successfully laboured in this branch of theology, I know none who deserves more to be remembered than our countryman Joseph Mede, who was the first (of *English* writers at least,) who gave us any consistent or probable explications of the Prophecies. His many learned and judicious interpretations of the Prophecies, in the Revelations to *St. John* and *Daniel*, will make this evident to any one who shall consult his works, which I would recommend to every person who is desirous of making a progress in prophetic studies. Since his time, we have had several learned and

judicious expositors, who have, in some points, improved upon him; amongst whom I cannot forbear mentioning *Dr. Newton*, Bishop of Bristol, whose *Dissertations on the Prophecies*, are, upon the whole, perhaps not to be equalled by any thing that has hitherto been published on that subject. But notwithstanding the very considerable improvements which have been made in the study of the prophetic parts of Scripture, since the time of the Reformation, yet almost all the writers on this subject, that I have met with, seem to me to have run, more or less, into the following error: They have generally applied the Prophecies relating to the restoration of the *Jews* and the ten tribes, and the consequent happy state of that nation, and also of the whole Christian world, which is to happen in the latter times, (and which is frequently styled in Scripture, the reign, or kingdom of Christ) to the church of Christ, as it has hitherto subsisted in the world; applying the words *Israel*, the seed of *Abraham*, and *Jerusalem*, in an allegorical sense to *Christians*, or the *Christian church* in general, whenever they meet with them with a promise of great happiness annexed; whereas the great happiness, which is the principal subject of all the Old Testament prophets, appears to me to be no way applicable to any state of Christianity that has ever yet existed, but to relate

to the conversion and restoration of the *literal Israel*, the *Jews*, and ten tribes, in the latter times, and to that reign of Christ when the church shall be *triumphant*; before which period I apprehend it to be only a church *militant*, either suffering persecution, or struggling with heresy, error, and superstition. That the kingdom of HEAVEN, of CHRIST, or of GOD, (all which are synonymous terms) is already come, though asserted by most of our theological writers, is in my judgment a position by no means agreeable to Scripture; for we are told, Rev. xi. 15. that *after* the seventh angel had sounded (and not before) "there were great voices in heaven, saying, The kingdoms of this world are BECOME the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Now it is evident, from the order of that book, that the sounding of the seventh trumpet was to be preceded by a long series of distress, persecution, and corruption, that should happen to the church, and many severe judgments and woes which should be inflicted upon her corrupters; can it therefore be imagined, that by the *reign of Christ*, which (whenever it is mentioned in Scripture) is represented as a state of great *peace, purity, and happiness*, can be meant any period of time that has yet existed since the origin of Christianity? Has there been any period entirely free from *wars, persecutions,*

heresies, or corruptions? and have not some of these periods been productive of such bloodshed and distress, as can hardly be equalled in any times, even before this supposed beginning of the kingdom of Christ? So true have been the words of our Lord, when he said, he "came not" (at that his first coming) "to send peace upon the earth, but a sword." Matt. x. 34. And agreeably to this notion, he has directed us to pray to God for the coming of his kingdom, in that incomparable form of words which he hath taught us; which petition would be improper for us to make use of if this kingdom were already come. It is indeed said, in several places of the New Testament, that the "kingdom of God or of heaven, is at hand." In answer to this, I shall observe, in the words of the learned Mr. Mede afore-mentioned,* that 'the kingdom of Christ hath a *twofold state*; the *one militant*, consisting in a perpetual warfare and manifold sufferings, which is the present state, begun at his first coming, when *he ascended up into heaven to sit at the right hand of God*; the *second state* is the *triumphant state*, which shall be at his *second* appearing in glory in the clouds of heaven, at which time he *shall put down all authority, power, and rule*, and subdue all his enemies under his feet, &c.' This lat-

* Mede's Works, Book i. Disc. XLV. p. 104.

ter is the kingdom which we pray for and expect. 'If any say that the apostle here speaks of the *kingdom of glory in heaven*, and not of the *kingdom of grace on earth*; I reply, that he speaks of such a subjection whereof the *rising of the dead* shall be the *last act* of all, and which shall be before he yields up the kingdom to the Father; but neither of these can be affirmed of the *kingdom of glory*, but the contrary, viz. *the rising of the dead is at the beginning*, and not *at the end of the kingdom of glory*; and so is also the *yielding up of his kingdom unto his Father*.' By the kingdom of God or of Christ, in its full and complete meaning, or, as it is always represented as a state of *purity, peace, and happiness*, can be meant nothing less than that *thousand years' reign of Christ* which is foretold in the *Revelations*, and to which a very great part of the Prophecies of the Old Testament do most evidently relate, as I shall hereafter endeavour to make appear. This *millennium* has indeed been a very unfashionable doctrine for these last fourteen centuries, but it were very easy to show, that it was generally believed in the more early ages of the church, especially in those nearest to the apostolic age. I shall only mention two or three passages as a specimen of what might be produced to this purpose. St. Barnabas explaining these words: "And God made in six days the

works of his hands, and he finished them on the seventh day, and he rested in it, and sanctified it," says, 'Consider children, what this signifies, "He finished them in six days;" it signifies this; that the Lord will finish all things in six thousand years; for a day with him is as a thousand years, as he himself testifies, saying, "Behold this day shall be as a thousand years." Therefore, children, in six days; that is, in six thousand years shall all things be consummated. "And he rested the seventh day;" This signifies, that when his Son shall come, and shall abolish the season of the wicked one, and shall judge the ungodly, and shall change the sun, and the moon, and the stars, then shall he rest gloriously in that seventh day.*'

Justin Martyr, in the second century, declares the *millennium* to be the catholic doctrine of his time; 'I, and as many as are orthodox Christians in all respects, do acknowledge, that there shall be a resurrection of the flesh, (*meaning the first resurrection*) and a thousand years in *Jerusalem*, rebuilt, and adorned, and enlarged, as the prophets Ezekiel and Isaiah, and others, unanimously attest.'—Afterward he subjoins: 'A certain man among us, whose name was *John*, one of the apostles of Christ, in a revelation made to him, did pro-

* S. Barnabæ, epist. cap. xv. edit. Cotelcrii et Clereci.

phesy, that the faithful believers in Christ should live a thousand years in the *New Jerusalem*; and after these should be the general resurrection and judgment;* which is an early attestation to the genuineness and authenticity of the book of *Revelation*; for Justin was converted to Christianity about thirty years after the death of St. John, at which time it is very likely many were alive who had been acquainted with the apostle. Lactantius, at the beginning of the fourth century, is very copious upon this subject, in the seventh book of his *Divine Institutions*.—‘Because all the works of God were finished in six days, it is necessary that the world should remain in this state six ages, that is, six thousand years.’ And again: ‘Because, having finished the works, he rested on the seventh day and blessed it, it is necessary,† that at the end of the six thousandth year all wickedness should be abolished out of the earth, and justice should reign for a thousand years.—When the Son of God shall have destroyed injustice, and shall have restored the just to life, he shall be conversant among men a thousand years, and shall rule them with most just government. At the same

time the prince of devils shall be bound with chains, and shall be in custody the thousand years of the heavenly kingdom, while justice shall reign in the world, lest he should attempt any evil against the people of God.—When the thousand years of the kingdom, that is, seven thousand years, shall draw toward a conclusion, Satan shall be loosed again; and when the thousand years shall be completed, then shall be that second and public resurrection of ALL, wherein the unjust shall be raised to everlasting torment.’ And having enlarged upon these topics, he concludes: ‘This is the doctrine of the holy prophets which we Christians follow; this is our wisdom.’

How this primitive and Scriptural doctrine came to be so universally rejected in the later and more corrupt times, might be a subject well worth our enquiry; but as this would be too long a digression; I shall only observe here, that as such a state of *righteousness* and *purity*, as the *millennium* is described to introduce, did imply such a previous corrupt state of the church, as it would require a divine interposition to reform, it is no wonder that a church, which could see no necessity for any reformation at all, should reject it as useless and unnecessary: not to mention that the circumstance of the martyrs reigning upon earth, must seem a very great degradation of these saints, to those who had already put

* Just. Mart. dial. cum Tryphone, pars secunda, p. 307, 308, edit. Paris, p. 313. 315. edit. Thirlbii.

† By *necessity* is not here meant a logical necessity, but only that God’s resting was *typical* of the rest in the millennium.

them into possession of supreme felicity in heaven itself, and considered them as mediators, and as presiding over human affairs. But why they of the Reformation, who admit the almost universal corruption of the church for so many centuries, should be opposers of this doctrine, is not so easily to be accounted for. For my part, I much fear that their opposition proceeds from the same principle with that of the church they have reformed from; namely, that they look upon their own particular sects and opinions, as too pure and free from error, to need any farther reformation. Let me add also, that the ridiculous opinions which some who believed this millennium, both in ancient and modern times, have superadded to it, without any foundation for them in Scripture, have likewise greatly tended to discredit it. But what the true notion of it is, will best appear from the Scripture account of it in the *New Testament*, carefully compared with the Prophecies relating to it in the *Old*. The consideration of these Prophecies, with regard to *this* momentous point, and that of *the restoration of the Jews and ten tribes*, which are represented in Scripture as *contemporary* events, is the subject of the following sheets, in which I have collected most of the *Scriptural* evidence to prove a *literal* restoration of the *Jews*; subjoining by the way such observations, as tend either to the explanation of the

texts, or to the answering such objections as have been, or may be raised from them.

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ON THE IDENTITY OF THE OLD AND NEW TESTAMENTS.

LETTER V.

To the Editors of the Jewish Expositor.

Gentlemen,

WITH your permission I will resume the consideration of passages of the *Old Testament*, or of facts recorded in it, for the full and due understanding of which a reference to the *New Testament* is indispensable, and which assist in showing the identity existing between those revelations of the will and designs of the Almighty for the salvation of his sinful human creatures.

An Israelite, knowing no more of the revealed will of God than what the *Old Testament* declares, may consider without edification, possibly with some surprise, the ways of Providence with respect to the establishment of his forefathers in the land of promise. He may ask, Since it was the intention of the Most High to show peculiar favour to a chosen race, the seed of Abraham, through Isaac and Jacob, to render it the depository of an especial revelation, to reserve it as a witness of his truth against the idolaters, and of his might, and justice, and mercy; in a word, of his perfection, and that there is no other God, and through it to bless all mankind, why did he

not select an unpeopled land, and one pure from sin, after the earth had been baptized by the deluge, to plant in it this favoured nation, instead of sending them into a land polluted by the blackest offences against God and man that stand on record, one of the most frightful of which, involving in it that double guilt, appears to have taken its origin there, the offering up their children to idols. In addition to other and very cogent reasons, easily to be understood by us for this dispensation of Providence, I would suggest for consideration, that the land of Canaan may be considered as a type of man. This land, from the beginning, that is, from the time of its earliest inhabitants, was a sinful land, for they were of the race of Ham, upon whom the curse was pronounced by Noah; and though their offences in general, in Abraham's day, were evidently of a much lighter dye than in after ages, yet there are early and distinct indications in the book of Genesis, that they were then corrupt, and indeed, in the instance of Sodom and Gomorrah, depraved to an horrible extent. This land was, through the invasion of the Israelites, purified by the blood of the guilty nations, who fell by their swords in the execution of their divine commission; but they were not completely subdued; fierce and constant struggles, with occasional interruptions of rest to the Israelites, mark the whole history of this land,

a theatre of warfare between the Hebrews and the Canaanites, from the time of Joshua to that of David; at times, the former prevailed; they then rebelled against their God, and were delivered over into the hands of their enemies; now their conquerors, now their tributaries; and the Israelites never from the beginning, accomplished the command of the Almighty, to extirpate or drive out the sinful heathen nations; nor was the land hallowed, as it were, by being made entirely a possession of the people of God, until David took Jerusalem, the land being thus purified by a progenitor of our Saviour in the flesh, one who is constantly mentioned as signifying prophetically Jesus Christ; and this fact is the more remarkable, as it was the holy city alone, the site of which was mount Moriah, where the sacrifice of our Saviour had been typified in the time of Abraham, that was reserved as the last conquest in the holy land for the Israelites; and this city was sanctified again to God by the appearance of the second person of the Godhead to David and Ornan, by which I have before endeavoured to show, that it is signified, that through him, Jesus Christ, the heavenly mercy is alike extended to the Hebrew and to the Gentile, but to the Hebrew first. When this happened, then began the prosperity of the Israelites; and the conquest over the guilty

heathen inhabitants of the land having been thus completed, it enjoyed uninterrupted peace and abundance during the latter part of the reign of David, and under the whole of that of Solomon. The consideration of these matters leads me decidedly to see, in the land of Canaan thus circumstanced, a typification of man, corrupt through original sin, an object of God's just wrath, struggling between sin, and imperfect and unavailing repentance, but finally purified, brought to God, and rendered acceptable to him by Jesus Christ in the flesh, a descendant of Abraham and David. Referring to what I have said respecting the temple, I may remark, that as God ordained that this building, a type of Christ, should be erected in the pacific reign of a king, to whom he gave the name of "peaceable," so it was his will, that Christ should be born in a period of universal peace.

As I have in former letters observed, that various persons, types of Christ, were each married but to one wife, and each had two sons, and offered my conjecture of consequences to be drawn from these circumstances, it may be objected, that Adam, a type of Christ, as we are distinctly told, although he had but one wife, had three sons. I should in that case reply, that he never had more than two sons living at a time; and that he was not meant to have more than two living at a time, seems to be

signified by the circumstance, that when Eve, after the death of Abel, bore Seth to her husband, she called him by that name which means *appointed*, "For God," said she, "hath appointed me another seed instead of Abel whom Cain slew." But it is to be observed, that the other types of Christ, whom I before cited, lived after the promise made to Abraham, and in each case, their two sons denoted the Israelitish and Gentile branches of the church of Christ in the flesh, of the seed of Abraham, in whom all mankind were to be blessed; but in the days of Adam, there was another, an earlier, the primæval church, founded on the first revelations of God to man, and which afterwards became extinct; Balaam, however corrupt, and Jethro, offer perhaps, the last traces of it; and this church, I apprehend, to be typified by Abel, an antediluvian, representing a church beginning to exist directly after the creation; and Abel's sacrifice of the firstlings of his flock, typified the sacrifice of Jesus Christ, and thus was peculiarly acceptable to God. As the pious Abel was replaced by the pious Seth, so was this primitive church replaced by the Jewish church typified by Seth, from whom descended Noah, Shem, Abraham, and Jesus Christ, in the flesh. As Abel was destroyed by Cain, so was this primitive church destroyed by the wickedness of man, and I apprehend Cain to typify the godless nations who

offered a constant series of wickedness to the laws of their Maker. As God neither destroyed Cain, nor would suffer him to be destroyed, although he punished him, so neither did God root out these nations, although he chastised them; and from them arose, on their conversion to Christianity, the Gentile branch of the church of Christ.

But if we are thus presented with types of the first and second churches of God upon earth, we may perhaps, in an earlier portion of the sacred history, discover a type of the operations of his Spirit, by which his church is purified. In Genesis i. 2. it is written, "And the Spirit of God moved upon the face of the waters." In the first place, it may be remarked, that we are thus early in the sacred volume, and thus early in creation, brought to the knowledge of that triune Godhead, of which the modern Israelite denies the existence. The second person of the Godhead created the world by the delegated power and authority of his heavenly Father; and the Holy Spirit moved on the face of the waters. As we must be certain, that nothing in the Bible is told us without a meaning, or, as we know, otherwise than for our instruction, let us next consider, what this operation of the Holy Spirit was, being equally certain, that it was one consonant to the office, which we learn from the Scriptures to be uniformly exercised by

that person of the Godhead—that of purification and sanctification. The element of water, as used by the Almighty in the deluge, was that of purification, and, as ordained by him for baptism, it is that of purification and sanctification; and these matters considered, there can, I think, be little doubt, that we are to understand this action of the Holy Spirit to denote typically, purification and sanctification by that element thus hallowed at the creation, that with which we are baptised in the name of God the Father, of God the Son, and of God the Holy Ghost. It is very worthy of remark, that, as Hebrew scholars inform us, the word rendered "moved," in the Hebrew denotes that action of a bird, called in English, "to hover;" and as the Holy Spirit, immediately after the baptism of Jesus Christ, descended like a dove, and lighted upon him, the probability is much increased, that this hovering of the Holy Spirit over the face of the waters, was significative of their future quality of purification, and served to sanctify them. After having written these observations, I met with the following in a Sermon of a modern divine:—"That the Holy Ghost has a special prerogative in baptism over the other two persons of the Godhead: that laver is his laver properly, where we are not only to be baptized into him, as into the other two, but also even to be

baptized with him, which is proper to him alone. For, besides the water, we are there to be born anew of the Holy Ghost; also else there is no entering for us into the kingdom of God." He afterwards observes, "Was the world made in the beginning by the Spirit of God moving on the face of the waters, so was the world now made the church, or the Christian world, by the same Spirit moving on the waters of baptism." Now I can scarcely suppose, after reading these passages, but that this author, if he did not distinctly determine himself to interpret this passage in holy writ as I do, yet must probably have had some suspicion that this is the sense of it.

I beg leave to request; that the conjecture I have just offered, and what I have said in support of it, may be borne in mind in the consideration of the view I take of the passage in Scripture, which I proceed to comment on, it is in the New Testament; but it throws light upon parts of the Old Testament, and is, therefore, within the scope of my original design in writing these letters.

I refer the reader to the eleven first verses of the iid chapter of St. John's Gospel, containing the miraculous conversion of water into wine by Jesus Christ at the marriage in Cana of Galilee. If the whole of this narrative be carefully considered, it will be difficult not to conceive, that this miracle had a deeper purpose than that of

displaying the power of the Almighty, as exceeding the ordinary means of nature, possessed by the Son of God, and exercised in views of benevolence; and that purpose I imagine to have been to typify the means of salvation afforded to sinful men by the Redeemer, thus signifying them at the beginning of his heavenly mission.

The purification by baptism I imagine, as is before stated, to have been typified by the Spirit of God moving upon the face of the waters at the creation; the waters of the deluge typified it anew. The propitiation of the wrath of God by the blood of the Redeemer, appears to have been typified first by Abel's sacrifice of the firstlings of his flock, and afterwards, by all the sacrifices of clean animals recited in Scripture, and particularly by those enjoined by the law; but when our Saviour shed his precious blood on the cross for the salvation of mankind, complete satisfaction was made to the justice of God, the types were fulfilled, and the true worshippers of the Almighty ceased to offer up blood unto him. The first, the preparatory purification, is by water in baptism; the second, that which, as it were, supercedes and takes the place of the baptismal water, doing that which the baptismal water cannot do, is the blood of Christ, which completes our purification, is alone our righteousness, and effects our salvation. Bap-

tism is the ground-work or beginning of our salvation, which is achieved through the blood of Christ, and through our renewal through him, by repentance and a lively faith. These things, I conceive to be typified by this miracle. The water served as the ground work of the miracle, but it acquired a higher value by its conversion into wine. Now, it is wine that was chosen by our Saviour as the type of his blood, and such he even called it, saying at his last supper, of the wine in the cup, which he gave to his disciples, "This is my blood of the New Testament, which is shed for many for the remission of sins;" and there is a strict propriety in assuming, that each of these elements has the signification I attribute to it. What leads farther to the conclusion I draw as to the water here employed is, that it is recorded that it was contained in water-pots of stone, "after the manner of the purifying of the Jews;" it was water placed there for purposes of purification; and it stands on record, that such was its destination; and nothing is recorded in Scripture without a meaning. It is the more probable, that our Saviour typified in the wine his blood, which was to be shed for our salvation, since in his speech to his mother, he refers to the hour in which it was to be poured forth for the redemption of fallen man.—There is also a decisive indication of our Saviour having

in his view in performing this miracle, a purpose beyond that which his mother had in her contemplation, in his answer to her, when she drew his attention to the circumstance, that there was no wine; that answer denotes, that this miracle was not operated at her suggestion, for the object she had in her mind. The fact, that on this occasion, the inferior wine made its appearance first, and the good last, contrary to common practice, indicating, perhaps, collaterally, that the ways of God are opposite to those of men; in the main, I apprehend, refers to the blood of animals offered up in sacrifice, and which was constantly shed anew as being inefficacious to efface sin, and which was succeeded and superseded by that all-efficacious which Jesus Christ shed upon the cross for our salvation. We must attach a peculiar value to this miracle, and the more especially conceive it to be of peculiar import, since St. John, writing his Gospel long after the others, records it thus circumstantially, observing, that it was the first operated by our Saviour;—observing moreover, that he manifested forth his glory, and that his disciples believed in him; all circumstances giving very especial consequence to this particular exertion of his preternatural power. It may also be remarked, that there is this analogy between our Saviour's thus giving wine as a type of his blood, and the circum-

stances attending his giving that blood for the redemption of man. Our Saviour thus by the conversion of water into the juice of the grape, gives wine to those called to the marriage-feast; he manifests forth his glory, and his disciples believe on him. Our Saviour on the cross gave his blood for those who being called, obey the summons; he manifested forth his glory by the stupendous events which took place immediately on his death, by his resurrection and his ascension, and by his declaration to the eleven disciples after his resurrection, "that all power was given unto him in heaven and in earth;" and after the propitiatory sacrifice of himself, in satisfaction to the justice of God for the sins of mankind, by the pouring forth of his blood, the great accession of believers in his heavenly mission took place. To fix our attention on this miracle, St. John also adverts to it in another place, (chap. v. 46). The union of Christ with his church is often typified by marriage; and this miracle worked at a marriage, at which our Saviour gave wine for the bidden guests, who had obeyed the call, probably typified, moreover, that Christ was thus to give his blood for the church, the body of the faithful, called to salvation, and docile to this invitation of their Lord. If, moreover, the thus giving wine to the guests denotes the intention of the giver to give also his blood for his faithful servants, the cheerfulness of the

occasion leads to the supposition that he meant thus to apprise us, that he would do it joyfully, and that the hearts of those redeemed, to whom the wine was given, are to be of good cheer; and this miracle, as being his first, shows our Lord's desire to convey to us as early as possible, and thus by type, the truths thus figured. I am aware of other instruction no doubt conveyed also by this miracle; but I do not conceive it to be any wise irreconcilable to my view of the subject, which by no means excludes such other instruction as deducible from the words and conduct of our Lord on this occasion.

To keep myself nearly within the bounds I prescribe myself in my letters, I will now call the Israelites' attention to but one more passage of the Scripture, Proverbs xxx. 4. it runs thus; "Who hath ascended up into heaven or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his Son's name, if thou canst tell?" Let him weigh well these words of Solomon, to whom God gave wisdom, and say, whom he meant to denote in these questions, but our Almighty Creator, and say, whether the existence of the divine Son of the Creator is not distinctly pointed out in them.

I am, &c.

W. Y. K.

ON THE LAST OUTPOURING OF
THE HOLY SPIRIT.

We gladly insert the following remarks, because they are in full accordance with our own views, on the important subject to which it refers. We shall be most happy to receive further Communications from any of our Correspondents who have searched the Scriptures with an especial reference to the promised outpouring of the Spirit in the latter days.

To the Editors of the Jewish Expositor.

Gentlemen,

EVERY person interested in the great operations of Christian benevolence which are carrying on throughout the world, must have read with pleasure the "Hints for a general union of Christians for prayer for the outpouring of the Holy Spirit" contained in your last number; but I think the object which this plan has in view, might have been set in a more Scriptural light than your Correspondent has done; and I shall endeavour to supply what I conceive an oversight in him, by offering some proofs that THE GENERAL OUTPOURING of the Spirit, to which he has directed our attention, is promised first to the Jews at the period of, and after their conversion to Christianity; and then to the Jews and Gentiles combined into one church.

The passages which speak of this outpouring in the latter days, are numerous and decisive; but we must examine the particular scope and con-

nection of each ere we can determine at what period, or under what circumstances these promises are made unto the church. But before I proceed to the consideration of the passages which seem to me to bear this character, I wish to offer two introductory remarks, to obviate all misconceptions:

First, I do not deny that the promises of spiritual blessings have received an inchoate accomplishment in the first period of the Christian church: But,

Second, I do not think it consistent with any rule of sound interpretation, to take those passages in the prophetic writings which speak of Israel, Jacob, David, Jerusalem, their own land, and other things connected with literal Israel before their conversion, and apply them exclusively to the Christian church of Gentile origin, as descriptive either of its apostolic, of its present, or of its future state. I do not object to this application of such passages in an extended, accommodated, or secondary sense, but against its indiscriminate, exclusive, and primary application I do strongly protest.

There are two passages in the prophecy of Isaiah, containing an explicit promise of the outpouring of the Spirit which require only to be read, to see that their reference is to the Jews, see Isaiah iv. 3, 4. and xliiv. 3, 4.

Ezekiel's vision of dry bones, on which your correspondent seems to rely, relates exclu-

sively to the Jews, not as typifying the spiritual church, but as the descendants of Abraham; and to teach us that the ten tribes are included in the promise, and are to participate in its blessings, the bones are said to be "the whole house of Israel." Without further reference to this prophet, I would put a query to your readers. Did Ezekiel ever refer to the Christian church, except so far as that church is to be connected with converted and restored Israel?

The promise in Zech. xii. 10. to which your correspondent has an indirect reference, specifies the house of David and the inhabitants of Jerusalem, as those upon whom the Spirit of grace and supplication is to be poured; and therefore, however it may be fulfilled, as it undoubtedly is, in each case of individual conversion, yet we have no reason to expect its fulfilment, as it relates to a general outpouring of the Spirit on any church or nation, except that of the Jews.

If the day of Pentecost is to be regarded as a complete fulfilment of the promises in Joel ii. 28—32. we cannot now pray for it, but if it were, as I think it was, only the commencement of these blessings, "as the former rain," then we may and ought to pray for "the latter rain;" (ver. 23.) but still we cannot do it irrespectively of the Jews, whose sons and whose daughters, &c. are objects of the blessing.

Let us, therefore, in adopt-

ing the plan of your Correspondent, bear continually in mind, that although an effusion of the Spirit, and a revival in the Christian church is promised, and will be granted to prayer; yet the promises of the general outpouring of the Spirit are always connected with the conversion of Israel, and in that connection alone, are we warranted to seek it. Let the "people that prayeth" in our land examine the Scripture promises of the latter day glory, and they will, I think, not find one in which it is separated from the turning of the children of Israel unto the Lord their God; and therefore let them not, in their supplications for the heathen, overlook the Scriptural means, and process of their conversion, or deprive the Jews either of their birth-right or of their blessing; but recollect, that THE CALLING IN OF THE JEWS IS TO BE THE SALVATION OF THE WORLD.

ORTHOTOMUS.

OBSERVATIONS OF ANOTHER CORRESPONDENT ON THE SAME SUBJECT.

"Be sober and watch unto prayer," was the exhortation of St. Peter, to those whom he addressed as elect according to the foreknowledge of God; and the reason assigned for such advice is, "The end of all things is at hand." Since his time, we might imagine, this reason has every year

gained additional strength, until it has acquired such a force, as must now give it a pre-eminence in the breast of every Christian reader. But, alas, the reality is widely different. Too many, even of the serious, have joined in the cry of, "Where is the promise of his coming?" Few are heard to ask, "Watchman, what of the night?" and those few are likely to incur the reproach, cast upon St. Peter himself at Pentecost. I would, nevertheless, remind Christians, that "the end of all things is at hand," and exhort them to "watch unto prayer"—to intreat of the Lord to hasten that time which he has promised should precede "his great and terrible day." But I would at the same time admonish them, to beware of seeking the attainment of this blessing at other times than he has determined, or by other means than he has appointed. Those times are the times of the restoration of the Jews, and those means, the conversion of his ancient people. To the Jews, first, belong all the promises, but in an especial manner, that of the last great outpouring of the Spirit. Theirs is the olive tree, and they are the branches, through which the oil must yet flow to supply the several lamps of the great candlestick. That the time and the promise both belong to them, I shall show, by referring to the oracles of God.

Psalm lxxii. 6. "He shall come down like rain upon the

mown grass, as showers that water the earth." These words are from a Psalm which altogether relates to that period when the true Solomon, the Prince of Peace, shall in an especial manner "judge the poor of his people, save the children of the needy, and break in pieces the oppressor." ver. 4. The words quoted, must, therefore, be fulfilled at that time. As the Psalmist more expressly declares, Psal. cxlvii. 2. 6. 8. "*The Lord doth build up Jerusalem, he gathereth together the outcasts of Israel. The Lord lifteth up the meek, he casteth down the wicked to the ground, he covereth the heaven with clouds, he prepareth rain for the earth, he maketh grass to grow on the mountains.*" In similar terms does the prophet Hosea speak, vi. 3. "He shall come unto us as the rain, as the latter and former rain unto the earth;" and he assigns the same time, ver. 2. when the days of Jacob's death are past, when the dry bones of the house of Israel are raised up, and live in his sight. Thus also, Zechariah ix. 16. x. 1. having declared that the "Lord their God will save Judah and Ephraim as the flock of his people, and that they shall be as the stones of a crown lifted up as an ensign upon his land," desires of them "to ask of the Lord rain, in the time of the latter rain, and that God shall make bright clouds, and give them showers of rain, to every one grass in the field." Is. xliii. 4. speak-

ing of the same extraordinary effusion, though he had but just foretold the profanation of the Princes of the Sanctuary, cries out; "Yet now, hear; Fear not, O Jacob, my servant, and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground—I will pour out my Spirit on thy seed, and my blessing on thy offspring, and they shall spring up as among the grass, as willows in the water courses." And again, lix. 21. "This is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, from henceforth for ever;" which passage, St. Paul in his epistle to the Romans xi. 27. teaches us to apply to the time of the conversion of the Jews. How abundant this outpouring is, may be inferred from the magnificent chapter that follows; "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Thus also in the New Testament, St. Peter (Acts iii. 19.) makes the times of refreshing from the presence of the Lord consequent to the conversion of the Jews; and intreats them to repent and be converted, that those times may come, (See Scott's note in loc.) And St. Paul leads us to conclude, that the receiving of his brethren will be attended by a copious effusion of the quickening

Spirit, since he calls the effect produced upon the Gentile churches, "*Life from the dead.*"

If these things be so, I would desire those, who are anxious to participate in the blessing, to consider whether, by attempting the conversion of the Jews, they are using the appointed means, and trying to hasten the time in God's own way, or be seeking out inventions of their own. Let such remember, that the former rain fell "when there were collected at Jerusalem, Jews, devout men, *out of every nation under heaven;*" and that the Lord hath declared, that on "the inhabitants of Jerusalem" shall come the latter—that it is from their abundance only, that the dew shall go forth, which shall water the face of the whole earth, "For the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as showers upon the grass," and that then, and not until then, will the rays of the Sun of Righteousness form that bow of the covenant, that shall be seen by all flesh. M.

Jan. 12, 1821.

ON THE FULFILMENT OF PROPHECY.

No. II.

To the Editors of the *Jewish Expositor*.

Gentlemen,

DESIROUS to follow on the subject of Incipient and Final Fulfilment of Prophecy, on which you were so good as to

receive a former paper from me, I purpose now to enquire particularly, how prophecies connected together in the divine declaration of them, appear afterwards separated in the accomplishment. First, I shall consider the case of the deliverance of the Israelites from Egypt, and then proceed to the advent of our blessed Lord.

The prophecies and promises communicated to Moses and the Israelites were, that they should be delivered from Egyptian bondage, should serve God at mount Sinai, and should be brought into a land flowing with milk and honey. After the Israelites were delivered, and after they had received at mount Sinai the various ordinances of service, the Tabernacle, the Ark, the Mercy Seat, &c. they were brought to the borders of the promised land, but they could not enter in because of the unbelief and hardness of their hearts, and therefore were condemned to wander in the wilderness for forty years. Thus the prophecies were separated because the people would not receive the accomplishment of the latter and chief part. This affords a clear instance of the incipient and final fulfilment, but it also shows, that it may be more properly denominated the *primary* and *suspended* accomplishment.

Let us now proceed to the advent of our Lord, and the consideration of the blessings promised to the Israelites at his

coming. These may be divided into two classes: *First*, The spiritual ones, viz. Forgiveness, Sanctification, and the union of the Gentiles; *Secondly*, The more external ones, viz. The overthrow of their enemies, and of Antichrist the chief, their settlement at mount Zion in the enjoyment of peace and happiness, and in the city of Jerusalem rebuilt in glory and beauty. When the Redeemer came and died to atone for their sins, and was raised up the first fruits of them that slept, victorious over Satan and the grave, and had gone into heaven as their High Priest, appearing for them, and interceding, then shall we say that there was any thing wanting on God's part but that the Messiah should come from the holy of holies above, return to the people as King, and give them all the blessings of the kingdom of heaven? I believe we may say, that the second advent was ready, and prepared to follow immediately, if the nation had received the Saviour who came to them. But they knew not the time of their visitation, they would not come to him that they might have life. Had they received him, they would have cast away the Sinai covenant and the Levitical priesthood, they would, through the promised seed, have looked up only to the Abrahamic, received the promised land which was given to Abraham, and opened their arms to all the families of the earth who were with them in-

cluded in that covenant of grace and mercy. But they were blinded, they refused the offered mercies, rejected the Redeemer who came to bestow them, and consequently were cast away until they should repent and believe.

But a portion of the nation did believe, and so became the object of the promised blessings so far as they could be granted to them. Those blessings which could only be bestowed *nationally*, were necessarily suspended from all, but the spiritual ones, Pardon of sin, and Sanctification of the heart, while they were deferred in respect of that abundant display of them, which will be manifested to Israel in the last days, were graciously bestowed on all that believed. A distinction then arose between the visible church and the people of God; the nation being cast off and the temple destroyed, the visible church is overthrown, but the believing remnant remain his people, "the election hath obtained it, and the rest were blinded." Rom. xi. 7.

New churches then began to be formed. As the dispersed Jews had formerly constituted congregations and synagogues, connected with Jerusalem then existing, so now the believing Israelites established congregations, and, connected with "Jerusalem above," they hail Jesus their High Priest, "who ever liveth to make intercession for them," through whom they have peace and

joy in the Holy Ghost, and can look forward in hope to reign with him in glory in the world to come. After a little time it was showed to the believing Israelites, that the Gentiles were to be joined in their newly formed churches. The vision exhibited to St. Peter, the Holy Ghost poured on the Gentiles, and the miracles wrought in their favour, and in order to their admission, made it clear, that "God had also to the Gentiles granted repentance unto life." The believing Israelites were in every respect prepared to receive them, the Sinai covenant of separation had passed away, the Abrahamic, which embraced all the families of the earth, is now brought into operation, the middle wall of partition being cast down, Jew and Gentile are taught to approach each other and embrace as brethren—the former giving up their peculiar ceremonies, and the latter their idols, they come to him who is "their peace—through whom both have access by one Spirit unto the Father." Eph. ii. 18.

Thus from the casting away of the nation of Israel, but through the intervention of the elect remnant, has come the reconciling the world—through the unbelief of one the other has obtained mercy—and, (praised be the Most High for the privilege vouchsafed to us) through our mercy they shall obtain mercy.

J. S.

Glendocn, Feb. 1, 1821.

REVIEW OF
TWO DISCOURSES

PREACHED BEFORE

The University of Cambridge,

BY THE

REV. C. SIMEON, M. A.

WE take the earliest opportunity of noticing these Sermons, not only because they exhibit the mature and deliberate judgment of an eminent divine upon the subject which is ever prominent in our pages, but because we augur well to our cause from the manner in which they were received by the University. We have repeatedly expressed our conviction, that the church of England would act a prominent part in the evangelization of the Jews, and as we have never ceased to press the topic upon our readers, we confess we were highly gratified at finding that this subject had been thus publicly laid before the University of Cambridge. As we presume the Sermons themselves will be in the hands of most of our readers before the present number reaches them, we shall content ourselves with a few extracts, to show in what light the author views our past conduct as a church and nation toward the people of Israel.

Inhuman—

“Were we to see a multitude of them shipwrecked, and to refuse to make exertions for their preservation, when the means of preserving them were in our hands, there would be but one sentiment in the whole world respecting our conduct; and we ourselves should be amongst the foremost to condemn those who should so violate all the feel-

ings of humanity. Yet is not this the very conduct of which we have been guilty? We have seen that unhappy nation sinking into perdition, and *have had at our command that which is sufficient to save the whole world*; yet have we never tendered to them our assistance, nor used any means for their salvation. And in what light Almighty God views this conduct, we may judge from what he spoke of the Ammonites of old: “An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever; because they met you not with bread and with water in the way when ye came forth out of Egypt.”* Now, if God expressed such indignation against them for not administering to his people temporal relief, what must he not feel against us, who, with the bread of life and the water of life in rich profusion in our hands, have never stirred one step to supply their wants, or to make them partakers of our benefits? The parable of the good Samaritan is familiar to us all: and there is but one sentiment amongst us respecting the conduct of the Priest and Levite towards the wounded Jew, when compared with that of the Samaritan. And are the Jews of this day less neighbours to us, than those in our Lord’s day were to the Samaritans? Yet have we seen the perishing condition of that whole nation without any suitable emotions, or any efforts made by us in their behalf? We may extenuate our fault as we will; but, in the sight both of God and man, we have been guilty of most grievous inhumanity.”

Unjust—

Consider the injustice of our conduct. . . . Suppose, in a time of dearth, a person of opulence should commit to his steward a sum of money for the relief of persons who were specifically described; and that, on enquiry, he should find, that his steward had altogether withheld relief from those for whose benefit the trust had

* Deut. xxiii. 3, 4.

been committed to him, and had spent the money on himself: would any one hesitate to call him an unjust steward? What then, if instead of improving the Gospel for the ends for which it has been committed to us, namely, that "through our mercy the Jews might obtain mercy," we have been altogether regardless of our trust, and suffered them all to "perish for lack of knowledge;" will God account us *faithful*? Will he not rather complain of us as *unjust* stewards? Will he not accuse us as having intercepted the flow of his benevolence towards the objects of his compassion, and as having robbed them of the benefits which he had ordained them to enjoy? Let us not then console ourselves with the thought, that we have never inflicted on them any positive injury: but let us rather tremble at that sentence which God has denounced against those who have hid their "talent in a napkin;" "Cast ye the unprofitable servant into outer darkness, where shall he weeping, and wailing, and gnashing of teeth."

Ungrateful—

To us they have been the greatest benefactors: all that we know of God and his Christ, we have learned from them: and all on which our hopes of eternal happiness are founded, we derive from them. Do these things call for no return at our hands? If we have received so abundantly of *their* spiritual things, is it not our "*duty*" to impart to them of *ours*?* When they have manifested such enlargement of heart towards us, what can we think of ourselves, if we are so straitened towards them?†

The encouragements to promote the conversion of Israel, are stated in the second Sermon, to arise from the intimation which the text (Zech. xiv. 7.) gives of 'the time when we may expect this great work to commence; it will be a time when

it is "neither day nor night," but, as it were, "the evening time," partaking in a measure of both.'

The objections against us, which are drawn from the ignorance and prejudice of the present race of Jews, and from the supposed limited extent of the benefits arising from our Society, are fully and forcibly stated, p. 44, 45.

If the circumstances of the present times are such as prove it *not day*, 'must it therefore be "*night*?" Does not my text speak of a time when it shall be "neither day nor night?" allowing then that it is not *day*, I ask, *Is it night?* Let any candid person hear and judge.'

For proof of this we are referred to the state of the Christian church now beginning to awake from a slumber of eighteen centuries, to the attempt made now for the first time to circulate the New Testament in Biblical Hebrew, and to the 'interest which many crowned heads in Europe have begun to take in the welfare of their Jewish subjects.' Nor is the state of the Jews themselves (we are told) without encouraging evidence that it is not night. They have shewn a willingness to listen to us, and to receive the Hebrew Testament; their submission to Rabbinical authority and Talmudical superstition seems to be lessening daily; and if their prejudices and their opposition are alike passing away, who can assert that their state is not

* Rom. xv. 27. † 2 Cor. vi. 11—13.

what the text describes as neither day nor night, "At evening time it shall be light."

The objections against the plans and operations of our Society are detailed and ably answered; and we trust that these Sermons may thus remove prejudice against us in whatever quarter it may exist, p. 58—64. But as we conceive there are many zealous friends to Missionary exertions, by whom our cause is overlooked and unheeded, we lay before them and recommend to their serious attention, the following passage, concurring most fully in the sentiments it expresses—

'The commencement of a work amongst the Gentiles will introduce the in-gathering of the Jews: and in like manner, when once the Jews shall begin generally to be converted to the faith, they will be the means of awakening the great body of the Gentiles, and of bringing them also into the fold of Christ. But in many parts of the earth, the Gentiles, through the unprecedented dissemination of the Word of God, and the multitude of missions established among them, are already beginning to experience the blessings of the Gospel; and therefore we may well conceive, that the period for the conversion of the Jews also, is near at hand. And the man who most earnestly desires the salvation of the Gentiles, ought on his own principles, to be the warmest friend to the Jews.'

PROCEEDINGS OF THE LONDON SOCIETY.

TRANSLATION OF SOME FRENCH QUOTATIONS IN A LETTER FROM CAPTAIN PLENDERLEATH.

Toulouse, Jan. 16, 1821.

Extract of a Letter from the Rev. Mr. ———, at Bourdeaux.

BOURDEAUX would be a proper place for a Missionary, whose *exclusive* object was to assist the evangelical institutions already existing. But he must be a person of great prudence, and not actuated by a spirit of innovation, who would soon introduce disorder among a people, naturally opposed to all that comes from England, and having the presumption to think, that nothing can be good but what it discovers itself or institutes itself.

Without that prudence, connected with great humility and love to concealment and retirement, a Missionary would do here more harm than good.

We have many Jews at Bourdeaux: they have a Synagogue. They are very ignorant, and few among them understand Hebrew. I have distributed among them some religious tracts in that language, but it is impossible for them to read them. They have shewn them to the rabbine; and when he had declared them to be *impious*, they have in great haste returned them to me. They would gladly accept the books of the Old Testament, if they were printed without the contents of every chapter at the top of it, which gives to

the Old Testament a Christian form, which revolts them, (see the Psalms of David, translated by Martin). An edition of the Old Testament of Le Maitre de Sacy, would be of excellent use for the Jews, because they address God in their prayers by the pronoun *you* like the Catholics, and not *thou* as the Protestants.

Extract from the History of the city of Toulouse.

Aymeric de Rochechouart, Viscount of Limoges, accompanied by his chaplain Hugues, having arrived in this city in the year 1018, the latter was ordered to perform the ceremony of giving a box on the ear to a Jew, on the Feast of Easter, according to a use then existing. The author relates, that the box was so violent, that the brain and the eyes of the Jew fell to the ground; and that the synagogue at Toulouse removed him from the cathedral of St. Etienne to bury him in their own burying ground. This usage originated in a regulation made by Charles the Great, and was changed in the beginning of the twelfth century into a duty, which the Jews were compelled to pay in the suburbs of Toulouse, to the canons of the church of St. Sernin, from the Feast of All Saints, till the Feast of this holy martyr.

Another Extract from the same History.

As some impostors had pub-
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lished a false prophecy, that the deliverance of the holy Sepulchre in the Holy Land was divinely appointed to the shepherds and the labourers, a great number of peasants, called Pastoreaux, were infatuated by that vision, in the year 1317. They exercised all sorts of robbery, and made especially a most cruel war against the Jews, whom they tormented in the most barbarous manner, and even killed them, if they refused to be baptized. Flight was the only resource of these poor wretches. They retired, about five hundred in number, to the royal castle at Verdun, where the governor gave them as a place of refuge, a very high tower. But this strong hold did not put a stop to the fury of the Pastoreaux. They besieged them in the year 1320, and to force them to surrender, they set fire to the gate of the tower. The sight of the fire and of the threatening danger, animated the vigour of the Jews. They repelled them with stones and beams, and all they could lay hold on, and when arms failed, they threw their own children down upon the enemies. But this desperate act produced no sentiment of compassion in the souls of the besiegers. They continued the storming of the castle with so great a fury, that the Jews, seeing themselves lost without hope, agreed upon killing one another rather than fall into the hands of their merciless enemies. In their despair,

they commissioned the strongest among them to cut their throats: and there was actually found one barbarous enough to accept the shocking commission. He killed in cold blood five hundred of his brethren, and had then the baseness to go to the Pastoreaux to pray for his own life, and for the lives of some children, whom he had spared. But he found no mercy. The Pastoreaux, provoked by the cruel and treacherous baseness, tore him to pieces, and spared the children, whom they caused to be baptized. In the tenth century, the Jews had a public Academy at Montpelier. In the twelfth century, they exercised almost exclusively medicine: and in the twelfth and thirteenth centuries, they had a very flourishing commerce in the cities of Montpelier, of Narbonne, and of Nismes.



COMMUNICATIONS FROM BERLIN.

FROM Mr. Elsner in Berlin, a volume has been received, forwarded by His Excellency Sir G. H. Rose, containing extracts of Letters to him, by friends of the objects of the Society.

From this volume it appears, that New Testaments and tracts have been forwarded by Mr. Elsner during the three or four last months of the year past to fifty correspondents, throughout Germany, Poland, Bohemia, and especially the

whole kingdom of Prussia. Many of these correspondents met with so great success, that they in their letters, apply for more publications; and some among them, who had begun the work of distribution with very little hope of success, have now from their own experience, been convinced of its usefulness.

The following letters are peculiarly remarkable:—

Mr. H. Gortz, at Komrau, writes on the 11th of December 1820:—"Of the Hebrew New Testaments I have only four copies left. The rest, with the other small publications, were immediately disposed of, when the Jews had been informed of the arrival of Hebrew books. On the 1st of July, seven Jews met in my house. They asked all of them for Hebrew books, especially the Prophets. I asked them, whether any of them could read and understand Hebrew? They all answered in the affirmative. And when I had shown them the liid of Isaiah and some other passages, I found that they not only could read, but also understand them, as they explained them without difficulty in the German language.—While one of them read it loud, the others listened with great attention. After a while, one of them took out of his pocket the Hebrew New Testament which he already possessed, and said, 'It is curious that the prophets have so clearly foretold the facts which are related in the New Testament

of Jesus:’ and he added, ‘I for one must confess, that when I read the Prophets and then the New Testament, nothing can be more clear than that Jesus is the true and the real Messiah. The other Jews looked upon the Christians, who were present, with an eye of veneration, and then exclaimed, one after the other, ‘But what shall we do? We cannot help being Jews.’ I replied, So you are now. But whenever you begin to believe in Jesus, and to receive him as your Redeemer, you cease to be Jews, and enter into the Christian church.— I advised them to pray to God, that he would give them a true spirit of repentance for their sins, and enlightened understandings, to read the Scripture which testifies of Jesus; then he would reveal himself to them, as Joseph revealed himself to his penitent brethren. They were much surprised and affected. I then showed them some small publications, and now they all surrounded me closely, and began eagerly to ask, ‘Pray give one to me; one to me also!’ and they had scarcely received them, but they began to read them, and with the tracts in their hands, and reading, they left my house, after having expressed their most cordial gratitude. These Jews were from ———, about ten (German) miles, (fifty English miles) from here. On the 5th of July, two Jews came to me from ———, seven (Ger-

man) miles (thirty-five English miles) from here, to tell me, that they had heard from other Jews, that I had Hebrew books to sell, which they wished to see. I shewed them the New Testament: after having looked into it, they said, ‘That we have already;’ and opening a bag, they took out a copy of it, whose outward appearance showed, that it had not laid there idle, but been frequently read. They now asked for the Prophets, and were much rejoiced when I presented them a copy of them. Upon their question, as to the price, I replied, ‘They might pay for the book, according to the value in which they held it.’ They said, ‘The value is high, for it is an important book, but we are poor; yet we will not have it for nothing,’ and paid sixteen groschen (one crown and a half) for it. I asked them now, ‘What is the state of your nation? Is there in many, among your people, an earnest desire after the redemption of Israel, or are you all in a state of indifference about it?’ They replied, ‘No: we are not indifferent; there is a great emotion in our town also. *The New Testament is read in many families, and a doubt begins to become more and more prevailing, whether Jesus of Nazareth is not the Messiah: and many who are convinced of it, are only kept back by the fear of men, from coming openly forward.* But we really believe, that if our rabbins were convinced of the

truth of the New Testament, and would confess Jesus to be the Messiah, of one hundred Jewish families, who live in the town, not ten would remain Jews, all would gladly receive Jesus.' They appeared to be very concerned, that their rabbins were so hostile, and that they dared not to open their minds to them. 'We do not know, added they, 'what will happen. A general apprehension is gone abroad of something new; and there is none who will tell us what it is. *Our learned men tell us, The time cannot be distant, when the Jews will be relieved.* But in what way? that is a question to which they have no answer.' I advised them to pray to God for the light of saving truth, and so they went their way.

COUNT —————, at Overdyke, writes, December 29th, 1820:—

"You ask me, whether I have any opportunity to do something in behalf of the Jews; and you offer in that case to provide me with some publications. It appears that you do not read the Newspapers of this country; for then you would have seen how, among other slanderous imputations, I also have been very ill treated, because, in the synagogue at B. at the request of the Jews, I spoke of the promised Messiah, not as one who is to be expected, but who has already appeared. The Jews took it very kindly; not so Satan, who excited a great clamour against

it. But as the Jews do not take any share in it, I have still many opportunities to put books and tracts into their hands. But as my store is exhausted, I would beg you to supply my wants from your abundance. Strange doings here. Satan plays many tricks, and endeavours to oppose me on every hand. But for that reason, I think it my duty to be so much the more indefatigable in my work."

LETTER FROM MR. JARRETT,
AT MADRAS.

Madras, April 11, 1820.

My dear Sir,

Your kind favour of the 25th of August last, reached me in due course on the 24th of January, and the Society has far overpaid my humble endeavours, by the resolution of their Meeting of the 24th of August 1819, to transmit, for the use of the Jews, the Hebrew Testaments, Prophets, &c. then determined. Mr. Barker's letter of the 22d of October 1819, accompanying 99 Hebrew Testaments, 21 Prophets, and several Hebrew Tracts, and five copies of the Hebrew Catechism of Tremellins, the Expositor from 1816 to October 1819, with English tracts, Reports, &c. by the Henry Porcher, came to hand on the 17th of February 1820; and I am happy to add, that the greatest portion of them have been transmitted for distribution; namely, To the Calcutta Cor-

responding Society with your Committee, and Church Mission Society at Madras, 80 copies of the Hebrew New Testament, 12 copies of the Prophets, 120 Hebrew tracts and several copies of the English tracts, Expositor, &c. To several gentlemen, copies of the English tracts, and to such as required them, of the Hebrew likewise, and of the Hebrew Testament, as well at Madras, as up the country, so that this supply may be now considered as nearly all distributed.

The contents of your letter are most gratifying. Indeed I was not before aware of the extended success of the labours of your Society, and the number of learned Jews who have been by the blessing of God, converted.

You give us the prospect of a converted Jew, acquainted with the oriental languages, who may eventually be employed in India. In my last letter to you, of August 31, 1819, I stated that Mr. Sargon had expressed an earnest desire to be employed as a Missionary likewise, in the course of a few years; he left me some days ago on a visit to his mother and brethren at Cochin, which will, I trust, be a means of preparing the way—but on a first mission nothing would be so encouraging to him as to have a fellow-labourer; indeed, they might be a mutual support to each other, and I look forward with pleasure to the time when, I trust, the Al-

mighty will accomplish this design.

My letter just referred to, will likewise give you what information I have been able latterly to collect respecting the interesting race, the Beni-Israel. I am concerned to add, however, that my friend and relation, from whom I received the intelligence announced in that letter, and from whom I was in the expectation of gathering much information respecting them, is now no more. I have not yet received his papers, as he died in the Mahratta country, and near Bombay; should they contain any thing worthy of notice, it shall be communicated to you, when they arrive.

The Rev. Mr. Thompson has sailed for Europe, and the Rev. Mr. Church is to supply his place at Madras. We are anxiously waiting his arrival from the northward, when we expect, through God's assistance, to be enabled to form a Corresponding Committee, so long talked of and desired at this presidency. The field for obtaining information, will then be more extended, and the labours increased, than either could be from the exertions of one individual. The Catechism of Tremellius I mentioned in my communications as printing here, has been completed. Of these, the Calcutta Corresponding Committee with your Society, have taken 125 copies; the Church Mission Society at Madras, 50 copies; and several other copies have

been distributed. I have the pleasure to send you two copies to shew what has been done. I have left the dedication of Tremellius as I found it. and although I could have obtained more Subscribers, it was not necessary for the limited number of copies to which it was thought proper to confine our labours for a first impression. I perceive by the books you have sent me, that an Edition of the same work has been printed by the Society in London, with a German translation in the Rabbinical Character. I have sent a copy of it to Cochin by Mr. Sargun in the event of his meeting German Jews there, as Jews arrive at Cochin from all parts of the world. I am unworthy of the blessing with which you have blessed me at the conclusion of your letter. May the same God return it to you sevenfold, as well as to the praise-worthy Society of which you are a member.

Believe me, always,

My dear Sir, &c.

THOMAS JARRETT.

P. S. Hebrew Bibles are very much required for the Cochin Jews. Three hundred

could be distributed immediately, if we had them. Pray impress the necessity of sending us a supply upon your Committee. I look forward with great satisfaction to the period when I am to be honoured with that gratifying mark of the Society's good will, the Hebrew Bible mentioned in your communication. And shall ever preserve it as a memorial of their esteem.

To Rev. C. S. Hawtrey.

LECTURES TO THE JEWS.

Two Lectures to the Jews, were preached last month at St. Catharine Cree Church, by the Rev. George Hamilton, M. A. Rector of Killermogh, in the Diocese of Ossory, Ireland; and Author of "The General Introduction to the Study of the Hebrew Scriptures;" and of a Codex Criticus of the Hebrew Bible, now in the Press.

The subjects were, 'On the Prophetic Character of the Time of Messiah's Appearance;' and, 'On the Priesthood of Messiah.' Several Jews were present, and listened with apparent attention.

P O E T R Y.

LINES ON ISAIAH LII.

AWAKE, awake, Zion, awake,
Put on thy strength, thy time is near,
Jerusalem, Thy garments take,
In bridal ornaments appear.

Shake off the dust, O Zion, Rise,
Cast from thy neck the captive chains,
See, through the heavens, an angel flies,
This message hear, "Messiah reigns."

Lift up your eyes, the hills behold;
Say, who are those who come from far,
Their feet more beautiful than gold,
Whose steps outshine the morning star.
Strangers they are, Jehovah sends
To bring good tidings, peace proclaim,
Publish salvation to the ends
Of all the earth, in Jesus' name.

Israel, awake, the tidings hear,	Blessed is he, whose dying love,
Comfort to thee, the heralds bring;	Redemption for his people wrought;
Thy warfare's past, redemption near;	Blessed, who left his throne above,
Rise, and go forth, to meet your King.	And with his blood a nation bought.
Make straight his paths, his ways prepare,	Blessed is he who comes again,
Let every mountain sink in shame,	That long lost nation to restore;
Blessed is he, let all declare,	Blessed is he who comes to reign,
Who cometh in Jehovah's name.	Over that nation evermore.

List of Collections, Donations, and Subscriptions, procured or received, during the Rev. Legh Richmond's last Journey into Scotland and the North of England.

Collection made after a Sermon at Matlock Church	19	7	6
Collection made after a Sermon at Huddersfield Church	*23	3	10½
Do. by Ladies at Huddersfield	*11	5	11
Do. at Knaresborough	30	5	6
Do. at Scaleby, near Carlisle	3	4	6
Do. at Dumfries(H. T.)	12	11	0½
A Lady at Dumfries, by Dr. Duncan	0	5	0
Collection made at Biggar(H. T.)	6	5	2
Don. from the Biggar Association for Religious Purposes (Do.)	5	0	0
Do. from the Walston Benevolent Association(Do.)	1	1	0
A Collection made for the Jewish Schools, in the School room at New Lanark	4	3	2
Collection made at Lanark(H. T.)	9	10	2
Do. at Paisley(Do)	23	7	9
Do at the Episcopal Chapel in Paisley	11	12	9½
Do. at Glasgow	14	17	3
Donation from Glasgow Jews' Society(H. T.)	*80	0	0
Collection at Rothsay, Isle of Bute(Do.)	17	16	1
Do. at Greenock(Do.)	13	12	8
Do. at Port Glasgow(H. T.)	10	7	6
Do. at Cambelton(Do.)	20	16	0
Donation from Rev. Dr. Stewart, Erskine	1	0	0
Do from Hon. Mrs. Stewart, Erskine	1	0	0
Collection at Hellensburg	5	0	0
Do. at Arroquhar	13	0	0
Do. amongst the poor Inhabitants of the island of Iona	2	0	9
Do. at Oban, Argyleshire.....	3	0	6
Do. at Fort William	10	2	0
Do. amongst the Children of the Raining Charity School, at Inverness (for Jewish Schools)	0	10	8
Donation from the Northern Missionary Society, by Rev. — M'Intosh of Tain(H. T.)	20	0	0
Do. from Redcastle Society for Religious Purposes, by Rev. Mr. Kennedy	2	0	0
Collection made at Urquhart, in Ferntosh, by Rev. Mr. Macdonald	11	0	0
Donation from Provost Robertson, Inverness	1	1	0
Second Collection for Jewish Schools made in the Raining Charity School Room	1	9	10½
Collection at a Public Meeting in Inverness(H. T.)	21	0	0
Do. at Aberdeen(H. T.)	25	0	0
Donation from a Society for Religious Purposes at Panbride, near Dundee, by Miss Trails	2	0	0

The sums marked thus * have been paid into their respective Auxiliaries.

Collection made at Burnt Island.....	8	8	6
Donation from Leith Bible Society	*30	0	0
Do. from Shropshire Society for Missions	*10	0	0
Do. from Stromness Female Bible Society, in Orkney	*5	0	0
Do. from Orkney Bible Society	15	0	0
Do. from Perthshire Bible Society.....	50	0	0
Do. from Paisley Youths' Society for Religious Purposes....	*15	0	0
Do. from Edinburgh Female Society for the Jews	*30	0	0
Do. from a Friend at Burnt Island	5	0	0
Collection made by Mr. John Wallace, Edinburgh	3	3	0
Do. for Jewish Schools made at the Canongate Female School of Industry in Edinburgh.....	3	5	6½
Do. for Jewish Schools, from 'a few Boys in Edinburgh, who love the Jews for their Messiah's sake.'	0	5	0
Do. at Haddington Episcopal Chapel.....	13	1	3
Donation from B. Digby, Esq. Ireland	1	0	0
Do. from Alexander Murray, Esq. of Ayton, near Perth (H.T.)	5	5	0
Collection made at Moffatt	6	4	0
Do. at the Parish Church of Wharton, Lancashire.....	5	5	0
Do. at Kendal	*12	0	0
Do. at a Public Meeting held in behalf of the Hebrew Tes- tament Fund, at Stockport, in Cheshire.....	17	13	0
Do. at Almondbury Church, near Huddersfield	*5	14	0
Do. at Kirkheaton Church, near Huddersfield	*8	5	0
Do. at the Annual Meeting at Huddersfield	*18	11	0
Do. at Ashborne Church	*26	1	6
Do. at Gainsborough.....	10	0	0

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES:

C. M. L. Miss, Collected by her	4	0	0	Ockbrook Society, by Rev. S. Hey	14	0	0
Gooch, George, Esq. Brunswick Square	10	10	0	Pertenhall do. by Rev. J. K. Martyn	9	5	5
Marriott, Miss S. C. Rugby	5	0	0	Perth do. by Rev. Dr. Pringle	20	0	0
Millward, Miss, Collected by her	2	5	6	Perthshire Missionary Society, by Rev. Mr. Orme	10	0	0
Parker, Rev. H. Sunderland	2	2	0	Portsea Ladies' Society, by Mrs. Dusautoy	9	0	0
Parker, Miss, Park Nook, Cumberland	10	10	0	Reading do. by Mrs. French	13	14	0
Stilwell, Miss, Collected by her	0	11	6	Do. do. by Miss S. Hooper	5	0	0
Abingdon Society, by J. Fletcher, Jun. Esq.	4	0	0	Tiverton do. by Miss M. Ware	4	0	0
Bath Ladies' do. by Rev. P. Treschow	1	1	0	Tutbury do. by Mr. John Wolfe	10	16	0
Bedford do. by C. Dennison, Esq.	15	0	0	Upwell do. by Mr. J. Egar	2	17	0
Beverley do. by Miss H. Lee	19	0	0	Worcester do. by Rev. John Davies	10	0	0
Bradfield, nr. Reading, Berks, Society, by Rev. H. Stevesol	9	3	0	Workington Ladies' do. by Miss E. Wood	4	1	0
Brighton Society, by N. Kemp, Esq.	29	6	0	FOR HEBREW TESTAMENT FUND.			
Burton on Trent do. by Mrs. Dancer	3	0	0	A. W.	5	0	0
Camberwell Ladies' do. by Miss Waltham	11	7	6	Mattock, Miss Mary Ann, by Rev. C. S. Hawtreay	1	0	0
Cambridge do. by Rev. C. Simeon	25	15	5	Vansittart, Right Hon. N.	40	0	0
Chatteris Society, by Rev. John Hatchard	2	7	0	Vansittart, Miss	10	0	0
Chester Ladies' do. by Mr. John Seacombe	19	0	11	Berkshire Bible Society, by Rev. D. Pitcairo	10	0	0
Chichester do. by Mrs. Francklin	2	0	0	Brighton Society, by N. Kemp, Esq.	8	19	6
Derby do.	83	13	8	London Ladies' do. by Miss Rivington	19	0	0
Dorchester do. by Rev. J. L. Jackson	90	13	6	Manchester do. by S. Moxon, Esq.	8	0	0
Drayton Beauchamp do. by Rev. Basil Woodd	7	0	0	Wigan do. by R. Bevan, Esq.	3	0	0
Gloucester Society, by Rev. J. Kempthorne	9	12	0	FOR BUILDING FUND FOR SCHOOLS.			
Great Staughton do. by Mrs. Pope	5	5	0	Dorchester Ladies' Society, by Rev. J. L. Jackson	0	11	4
Guernsey do. by Miss Saumarez	23	7	8	Episcopal Jews' Chapel Ladies' Penny Society	13	10	0
Harwell near Abingdon do. by Rev. G. Koight	1	0	0	Watson, Mr. (Annual Subscription)	2	2	0
Ipswich do. by Rev. J. T. Nottidge	107	7	4	Way, Mrs. (Do.)	2	0	0
Ireland do. by W. C. Hogan, Esq.	100	0	0	Annual Sermons, In the Morning, by Rev. Dr. Thorp 20 15 3 In the Evening, by Rev. Mr. Stock 12 14 9			
Jedburgh Ladies' do. by Rev. P. Young	9	3	0				
Knaresboro' Society, by Rev. H. J. Ingilby	51	3	6				
London: Pentonville Chapel, (Rev. David Rnell, Minister) collected after a Sermon by Rev. C. S. Hawtreay	37	16	0	Exeter Ladies' Society, by Miss E. F. Woolcombe	32	16	0
London Ladies' Society, by Miss Rivington	23	11	6	FOR FUND FOR FOREIGN SCHOOLS AND MISSIONS.			
Manchester do. by S. Moxon, Esq.	45	0	0	Friend, by Rev. C. S. Hawtreay	9	0	0
Matlock do. by Rev. P. Gell	20	2	6	Stansted, Sussex, Chapel, (Rev. I. Way, Minister) collected after a Sermon, by Rev. C. S. Hawtreay	36	0	0
Do. Sunday School, do.	2	17	6	LEGACIES.			
Newbury Society, by William Roe, Esq.	15	0	0	Lefroy, Alex. Esq. the late, Ireland, 100l. currency	92	16	0
				Priaults, A. Esq. the late, Guernsey, 50l. currency	47	5	2

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